241 Baningha (large white millet or sorghum).

These two types are grown for food, [247] although the large white millet is especially reserved for horses in well-to-do households.

[262 273] Kazinga (large red millet). As a food the poorer Mossi prefer this to the baningha, but it is more especially grown for the making of dam, millet beer.

[256] Mouï (rice) is sought only by the chiefs, notables, and a few families of dakangba (well-to-do men).

Benga (beans).

Souma (peas of either the small green variety or large white or red ones).

Niouyan (from niouri, "yam"), grown only in certain areas.

Nangouri or sounkama (peanuts).

Pèsça (fabirama) [a tuber plant].

Sinni or sili (sesame), grown only by a few people who like it.

Bito (sorrel), used in preparing the sauce served with sagbo.

Mana (gombo [okra]) is also cultivated.

Aside from its food crops, each family has its own plot for cotton (lamdo) which provides for the clothing needed during the year.

311 178 I am told that fields are much more extensive today than in former times, in spite of the abolition of slavery. This is explained by the fact that many areas supposed to be haunted were formerly left uncultivated. It is said, however, that the Moaga used to grow larger crops since in those days he was closer to the soil.

[248] At the present time there is a lack of farm hands. As [857] recently as twenty years ago, the young Moaga followed his parents to the field as soon as he was six or seven years old. He took a liking to the work at a very young age. Before the French [484] occupation, the Moaga rarely left his village because of the dangers on the roads, frequented in those days by bandits (usually descend- [579] ants of naba). People were even afraid to go into the bush alone, for fear of being attacked, captured, and reduced to slavery.

433 178 There was little contact even between adjoining villages. At Ouagadougou, no one ventured from section to section unless he had very good reason and was armed to the teeth. In short, everyone

241 tuber, Coleus coffini, which Europeans call oussounifing or fabirama,
262 and which may replace potatoes in a pinch, are cultivated in the soils most propitious to them.

221 The precious karite /shea/ tree (Butyrospermum parkii) grows in
262 most fields; its fruit, prized for its cool and slightly sweet flesh, con-
137 tains a pit which yields karite butter, the fat most widely used in
[388] cooking and to make soap. Around the villages, and sometimes even within them, the néré /locust bean/ tree (Parkia africana) produces
[356] elongated pods; its bark, mashed in water, yields a paste that is used to harden the floors of the huts. Its flour makes a cooling drink when
[272] mixed in water, and it may also be eaten; its seeds /8/ are used to make kalro /kalre in the original/, the soumbara of the Bambara, an ingredient /made from locust beans, néré/ of all carefully prepared
137 sauces. The doubalé and silk-cotton or kapokiero trees spread their shade over the weavers, numerous among the Mossi, and over the talkers who are even more. Bamboo grows well in the damp southern regions, and the palm oil tree is occasionally found. The caoutchouc liana, however, has not yet been introduced.

231 Small chickens run in all directions through the villages, along with domesticated guinea hens. Everywhere in the bush near the huts,
● [857] little boys herd goats and sheep; this is the task of youngsters here at the age when their contemporaries among us /in France/ begin to learn the alphabet. The most common sheep and goats are small in size. The sheep have short hair. Sometimes, especially in the larger
[439] villages where markets are held, goats and sheep are to be seen with long legs and long, curled horns. They are imported from the north-east and fattened to be sold as butcher's meat. The height of fashion for the wife or a prosperous naba is to be followed by a Touareg /Tuareg/ sheep, well washed and very white. It is fed on millet leftovers and bean mush, and its mistress often presents it with a bit of salt to lick. In short, it is well cared for and agreeably fat; on some important feast day, it will embellish the menu.

The huts are usually guarded by very commonplace dogs, often ill-tempered, but cowardly. A stick is enough to drive them away.
[224] They are mostly used in the hunt, the great Mossi pastime during the dry season. Domesticated ducks are sometimes found in nabas' households, as well as pigeons, but these birds are not widespread and not within the reach of everyone. Finally, almost every group of huts has cats which belong to the women and which are difficult

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The Large Mossi Drums.

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Dance of Young Mossi Girls.

861 receive any advice from him. The Mossi, fathers and mothers alike, do not know how to train their children. Under the pretext that a small child does not know what he is doing, the parents allow him to do as he pleases and to carry out his every whim without punishment. Tots who can barely articulate two words utter the coarsest insults to their mother and beat her with their small fists without being punished. The onlookers merely remark that some day he will be a fighter. To chastise him would be to make him cry, and a child's tears are always an embarrassment to be avoided as much as possible. When a child behaves badly, when he fights, steals, seeks out the company of professional thieves or young scamps, when he tells everybody what he has seen and heard and cannot keep a secret, when complaints are made against him, then his father and mother punish him and warn him not to do it again; but they do not prevent wrong doing, and [672] if necessary they will pay his debts, because all members of the family, especially the father, are held liable. The father does not teach his son the cult and the sacrifices, but he does request the boy's help. The child watches his father, and when he grows up, he does as his father did.

857 Boys of twelve or fifteen may fail to return home in the evening for any reason whatever, without warning, and no one worries about it: "He will come soon enough." The young man of twenty builds 884 himself a hut apart from his father's house, in order to have greater 593 freedom and to receive any visitors he may want. Besides his father's field, he cultivates his own piece of land and sells the produce /36/ himself in order to buy clothes. His father feeds him but rarely presents him with gifts of clothing when he is old enough to work for himself. If he weaves cloth during the dry season, he may do with it as he pleases, sell it or make clothing. His father has no say in the matter. It is the father, however, who teaches his sons how to 868 593 cultivate the soil, how to plait mats, and sometimes how to weave. If the father works at a trade, he teaches it to his sons: the drummers teach their children to beat the drum and to sing the chief's praises; the jewellers and smiths teach their sons their respective professions.

593 The father usually is fond of his children and likes to play with them when they are small. He watches over them while the mother does her household tasks. Parents sincerely lament their children's death, and children that of their siblings. Undoubtedly there are parents with the greatest indifference toward their offspring, but such

cases are rare. Less rare are the children who care little for their parents. Nevertheless, old people are usually treated well and with great respect. A son who abandons his old father or mother is held in very poor esteem. A woman prefers to bear daughters who will help her in her daily work, but she hopes for one or two sons with whom she may live when she is old.

The girls live with their mother. As soon as they can walk, they follow her to the stream and return with a gourd of water on their heads. As they grow, so does the gourd, and little girls carry water jars weighing from fifteen to twenty kilograms. At home, young girls mill grain to feed the whole family, tend the fire, stir the sauce, wash the dishes and the clothes, sweep, in short, attend to all the household tasks under their mother's guidance. The only task of a woman with two or three half-grown daughters is to supervise their work. Because they are always with their mother, the young girls are usually more responsible and better behaved than the boys. Unfortunately they make up for this later, and more often than not, it is on their own initiative that they go at night to the young men's huts. A young man may give presents to a girl who has already been promised in marriage, and he may do so in front of her mother, who says nothing.

Boys help their father as soon as they are strong enough. Younger boys follow their older brothers into the bush as soon as they can and help them herd the sheep and goats. These boys go out every morning, before the sun has dried the dew, to look for new termite nests full of insects which the chicks are fond of eating. During the dry season, they cut down and plait grass to cover the roofs; if they are old enough, they even cut the firewood. When a little older, if their father or the person with whom they live owns a horse, they watch over it, take it to the stream to water it and to wash it, go into the bush to cut grass for it, and clean the stables. During the winter when the grass is green, each of the horses of a rich naba is cared for by three or four children. Some of them cut the grass, others /37/ stuff it almost by force into the horse's mouth, while one little boy drives the flies away with a stick to which a sort of flexible leather sole is attached. The winter season is a fine time for horses, who grow fat and heavy. Unfortunately, the Black does not think of the future and does not foresee how much dry grass will be needed to bridge the dry season; as a result, the horses suffer a great deal from hunger at that time.

857 524 The young Mossi, like children in our own country, like to play. Babies have bone hatchets on which they chew; little girls have wooden dolls, and on important feast days they hand them out graciously with a curtsy; whoever takes the doll must give the child a few cowries when he returns it. The boys mold horses, saddles, and horsemen in clay and draw figures in the dust with their fingers, just as we at the same age used to make mud pies and draw funny figures in the margins of our spelling books. Of course, all this is done rather crudely, but it shows that human beings are the same and have similar tastes all over the earth.

857 534 All children like noise, and the Mossi are no exception. When the stalks of millet are still green, they fashion a kind of harmonica with a vibrating tongue made of a piece of millet stem tied with a thread; or they cut a millet stalk in two and hollow it out, leaving a mere slat which vibrates under the repeated blows of a stick. The sound is augmented by a broken gourd that serves as resonator. These are expendable toys which are thrown away the following day when they have dried out, but it is so easy to make more! The children also make straw rings which are usually worn around the wrist as bracelets, but which may also be used in a game. They are placed on the ground before the players who take turns rolling one of the little hoops. If the ring falls on that of another child, the player who propelled it wins the hoop; if it falls at a certain distance, it is won by the opponent; and if it rolls past that distance, the throw must be repeated.

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524 The older boys and the men have more complicated games. They have a kind of checkers; the board is formed by making small holes /in the ground/ by hand, and the pawns are represented by stones. Above all, they have the cowry game, a game of chance, a game of winnings and losses, and like every gamble involving money, a thrilling game. Those who take to it go as far as their European counterparts. They become cheaters, liars, thieves, and indebted. Some have gambled away everything up to their last pair of trousers, their last breechcloth, and have ended up gambling themselves away. This game should be forbidden as strictly as our own games of chance.

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535 The game of games, the pastime of pastimes, that which is resorted to on every occasion, happy or sad, and sometimes without any special reason, is the dance. If the Mossi happened to know her, the muse Terpsichore would have no more devoted followers. No man, woman, or child can remain still when dance music fills the air.

535 /38/ To tell the truth, however, the Mossi do not know how to dance. With the exception of the circumcision dance and of some villages of dancers where people devote themselves methodically to choreography, the greater part of the population do not know how to dance gracefully. This does not prevent them, one and all, from indulging in the dance. Men and women dance separately. The most common male dance consists of a rapid motion of the upper part of the body, from left to right and right to left; the feet do not leave the ground, and they are moved forward very slowly. The arms are bent up to shoulder height and away from the body; the fingers are extended, and arms and hands shake along with the rest of the body. When performed by professionals, who are sometimes found in the villages, this motion is rather graceful but lacks breadth of style.

[292] The dancers wear a cardboard headpiece, its crest adorned with a band of cowries and its sides often embellished with bits of mirror fragments, feathers, and all sorts of small, gaudy articles. The upper part of the body is covered with a tight, wide-meshed garment, decorated at the waist with pompons or cowries and small bells. The dancer wears

[301] on the middle finger a piece of iron which looks like a large clam shell, and on his thumb an iron ring. He strikes one against the other in rhythm. His wrist is often adorned with a bracelet made of several of these iron shells; hanging from them are small strips of the same metal which clang at the slightest motion. Those who do not have a costume deck themselves out in tawdry finery.

The women dance two at a time, each by herself, spinning around and assuming whatever poses they consider most graceful. When they come near one another, they turn around and strike their backs together; then one of the two withdraws, and another takes her place. All the while, the women spectators clap their hands in rhythm and sing. Sometimes one of them utters a shrill cry to arouse the dancers or to laud one who has proved unusually graceful and lithe.

[831] There are no special dances for the dead, and Mossi dances apparently do not have the obscenity of some Negro dances.

857 But to return to the children. It may be stated, as a general rule, that children can do as they please as long as they help out with everyday tasks, as long as the son helps his father and the daughter her mother. Happily there are exceptions to this, and some parents watch their children quite closely, but these are exceptions. Boys

593 prefer their mother to their father, because the latter must often

221 the men bring bunches of peanuts. While nibbling on the green nuts
241 and talking, they all separate the pods from the leaves. The latter
are carefully set aside along with the bean leaves. They make ex-
[23] cellent fodder for the horses during the dry season, when the sun has
burned off all the grass in the bush.

221 By November harvesting is completed. The sun has already dried
241 out the grass, and the time has come to cut straw for séko and roofing.
356 /48/ This task is usually reserved for children and servants (dakonré).
857 The head of the household tells each one of them the number of straw
bundles he is to cut, and every morning the children set off in groups,
a sickle on their shoulders. They look for straw on the banks of the
watercourses and return when the sun begins to scorch. This marks
the end of the working day, and there is nothing to do now but rest.
The dry season is indeed a time of rest, and from November to May
there are no pressing tasks.

[805] It gets cold in December. This is winter (sapolro). The natives
221 gather at dawn around fires of millet stalks, twigs, or straw; anything
241 combustible serves. Every newcomer must contribute an armful; it
[372] is the price of admission to a seat near the fire. At the end of December
476 all the straw for roofing has been stored, and then the small millet
is threshed. Every inhabitant of the village has the use of the thresh-
ing floor in turn. He notifies his friends and acquaintances as he did
when he weeded his field. The millet beer is ready, and on the pre-
vious day the women have covered the area with cow dung diluted in
water to harden the floor. At dawn the friends arrive, and the millet
is removed from the granary and spread out on the floor. This is done
with the help of millet stalks tied together in bundles and dragged
along the ground with ropes while a man bears down upon them.
The flail is merely a stick cut in the bush, a tree branch shaped in
such a way that the part which is held in the hand is rather thin and
flexible, while the part which is used for threshing is quite thick and
forms an obtuse angle with the part in the hand. The boys line up in
a row, with the tots at either end; the drummers stand before or behind
them; and the flails fall with the beat, crushing the ears of millet
and separating the very dry grain from the stalks. All the while the
old men sit in the shade of the granaries, talking, smoking, and
sewing clothes. When the threshers get to the end of the floor, they
retrace their steps and rest, while the old men gather with straw brooms
the grain which has been scattered outside the pile.

226 the sacrifices, these amphibians have no scruples about biting a foot or leg. However, the crocodiles in these ponds are seldom large enough to sever a limb.

In those places where the water is somewhat shallow and flows for some period of time, the bank dwellers make dams of tree branches intertwined with millet stalks. These are placed diagonally to the current and lead to a sort of funnel closed with a net. The fish follow the dam, enter the funnel, and get caught in the meshes of the net.

221 356 The major ceremonies also take place at this time of year.[1] This is when the Day of the Dead is celebrated, when the koure is held. When the first gust of wind unroofs a few huts or at least indicates those that need a new covering, everyone sets down to the task. The thatch cut in December is used for the purpose. Before the soukala, [283 857] children and youths knot blades of straw with strings of hemp and plait séko. They also go into the bush to cut down branches and to gather bark which serves to bind the branches together. When everything is ready, the head of the household calls his people and gathers a few neighbors. The roof is made and laid within a short morning. This task must be repeated every two years or so, and it is men's work entirely. At the beginning of winter, the villages take on a smart 221 new look. This is when people think of building a new hut, the man who has acquired a new wife, the child who has grown into a young man and who can no longer live with his mother, the man whose wealth has increased by a few head of cattle or a horse. The women fetch water, the children knead the mortar with their feet and carry to the mason the mud clods prepared by the old men. These tasks are not laborious, and they are accomplished with merrymaking.

Now the thorn bushes have grown back, the rains will soon fall again, and already a few gusts of wind herald the coming winter. The Pleiades have appeared on the horizon, and the baobabs are budding once more. It is necessary to take up the hoe again and to sow; this is a good thing, because the millet is running low in the granaries. The working cycle we have described must begin anew. And year follows year without bringing any major changes in the life of the common man.

[1] [i.e., February-April. -Analyst]

286 There may be five weaver-cultivators in a small village, or fifteen in a large one.

286 283 Customers bring the weaver the cotton thread spun by their wives, for spinning is a family affair. The women spread out the tufts of raw cotton on a small board and extract the seeds by pressing upon them. Then they spin small quantities of cotton between their fingers and thus make it into threads which they coil around a twig. The threads are handed to the weaver in this form.

286 The weaver uncoils the threads and sets them on his loom, which is very primitive. It is the same one used throughout West Africa, and it is called niri in Mossi. The cotton strips are usually from 8 to 10 centimeters wide. Their length, which is quite variable, may reach 50 meters. The weaver makes his loom himself.

Let us present an Ouagadougou weaver, Beïdou Ninkéma, the head of a soukala. He has two wives and no children. He tills the soil during the rainy season and weaves during the dry season. His fields net him more than his trade, because the Yarsé also work at the weaver's trade, and since they are more skillful at it than the Mossi their competition is formidable. /533/ The customers bring him thread, and he makes it into cotton strips. He is paid 500 [435] cowries to make the strips needed for a skirt. Sixty strips are needed to make one skirt.

[294] Our weaver is also a tailor, but only on occasion, and incidentally a tailor of the lowest order for he can only make skirts and cloaks. [435] He cannot make trousers. He makes a cloak for 0.50 franc, a skirt for 0.20 franc, with the fabric supplied, of course.

286 857 291 Let us add that child-weavers are also to be found among the Mossi. They make pétala.

"Pétala," says the Cahier des Rapports of the circle /of Ouagadougou/, "are small, very narrow strips, from 10 to 25 millimeters wide, made of multicolored threads, yellow, red, blue, green, etc., dyed in the territory and woven by children on simplified looms.

"Those strips, which are very strong, are used as trouser belts.

[435] "Pétala is worth a little under 0.10 franc a meter, and its sale nets a small profit to the children who make it and who sell it themselves on Mossi markets.

845 The birth of twins is a good omen when they are of different sex.
787 If they are of the same sex, however, it is a sign of approaching death for the father if they are girls, or for the mother if they are of the male sex. To conjure away this fate, a chicken is sacrificed.

853 Nursing. —When a woman is unable to nurse her child, another woman of the family is called in as a wet nurse, or, more simply, a goat is made to suckle the child. Both cases, however, are quite unusual.

854 Charms for children and tattooing. To protect the child from ill-
751 ness or accidents, a necklace with a charm containing the ashes of various shrubs is placed around its neck about two months after birth.

304 The child is tattooed two and a half or three years after birth. Old women are in charge of this operation. They trace out the lines for the scars on the child's face with a sharp little knife which is bent at the tip. Then they put a mixture of karite butter and powdered charcoal on the wounds to stop the flow of blood.

Tattooing is the same for all the Mossi of Yatenga without distinction of rank. It consists of three vertical scars on each cheek, an oblique one on either side of the face from the corner between the eye and nose to the base of the cheek, and two or three little ones in the middle of the forehead. /255/

854 The very young child. —As in all of the /French/ Sudan, the mother carries the child on her back, wrapped in a cloth that is knotted in front over or under the breasts. She goes thus everywhere, works, pounds millet, etc., with the child on her back.

853 When she wants to suckle it, she brings it to her side, astraddle one hip, and supports it with one arm. She does not put it on the ground unless she is in her hut or teaching it how to walk.

When the child is two or three, it stops nursing and is put on the ground.

857 Until they are four or five, the children run about the compound and around it. At that age, they begin to go out into the bush all by themselves and to play with the other little boys.

Children's games. —We shall deal with this subject under "Mode of Subsistence (hygiene, games, play)."

857 Familial education. —The boys, as soon as they reach the age of
868 five or six, go with their big brother and tend the goats in the bush. They also go and fetch firewood, straw, etc. When they are nine or ten, they begin to handle the daba /a field implement/. At eleven or twelve they are already doing men's work.

857 868 The girls remain by their mother's side. They fetch water with her, learn how to pound millet, how to cook, etc. When they are eight or nine, they are taught how to spin cotton.

513 882 The boys sleep in their mother's hut until they are circumcised, that is, until they are about thirteen years old. Thereafter, they sleep in a special hut, kombarogo, with all the other circumcised boys of the compound. The girls sleep in their mother's hut until they are married.

561 Little boys are called kondibili kirisé, biribili kirisé, or komkirisé (komkiriga in the singular). Little girls are called kompougouli kirisé or bipougouli kirisé. The older girls are kompougouli beda or bipougouli beda. The older boys or young men (they are considered as such once they are circumcised) are rasamba (rasanga in the singular). Young girls are called pourousada or pougousada (pourousadaba in the plural).

857 575 Education of children among themselves. Societies. —Mossi children form societies among themselves. These are called nam (they are the same as the Bambara ton or flambolo). There is a society for boys and one for girls in the small villages. In the large villages, as in Ouahigouya, for example, these societies are formed by village quarters.

Each society has its chief and its high dignitaries: its Moro Naba who rules over it with his four ministers. The girls also have their Pourousada Moro Naba and four female ministers. These societies are devoted to play, drinking, tom-tom playing, and dancing.

Each member must furnish a certain number of cowries: the chiefs /256/ give 200 or 300; the mere rasamba, 100; the kondibili, 50; the kondibili-kirise, 30. The Moro Naba of the society collects the dues, and he is also the treasurer.

Another source of income for the society derives from work performed for the people of the village, the owners of fields. The boys do not merely go and offer their services. When someone needs a helping hand with his field, he goes to the Moro Naba of the society who places the whole group at his disposal for a fee. Payment is made in millet which the society uses to make dolo for its celebrations.

Another source of income derives from fining members for lapses in their duties to the society. The Moro Naba of the nam fines those who arrive late when called for work on someone's field or those who go on an errand or a short trip without notifying him in advance.

857 575 The people fined must give three or four canari of dolo (the usual canari of dolo is worth 150 cowries, or three sous).

The members assemble to eat, to drink dolo, and to dance to the sound of the tom-tom at the compound belonging to the father of the society's Moro Naba. The girls are invited to come and dance.

[171] Among the Mossi of Yatenga, the nam do not have their own huts as do the Bambara ton and flambolo.

Little mock weddings are performed in the societies between the girls and boys. The young spouses offer each other small gifts of cowries, peanuts, cotton, etc.

Once married, the young girls withdraw from their society on account of their husband's jealousy. Married men, on the other hand, may remain in theirs and quite frequently do while they are young. Old men, however, are no longer members of the nam.

883 Young people's tasks. —Young men, after they are circumcised (at the age of 13 or 14), work in the compound or rather in the work group to which they belong on the same days and at the same hours as other members of the group.

They are provided with food by the head of the group seven months out of twelve and by their father five months out of twelve, and they are clothed by the latter.

They have their own little plots, but the produce does not belong exclusively to them. Their father and mother take what they need to feed or clothe the youth. The remainder is his. Boys can thus accumulate a little property of their own before they marry.

Young girls have no little plots of their own to cultivate. They learn how to till the soil by working with their mother in the fields of the work group and in the mother's little private plots. Hence, they are fed by the group seven months out of twelve and by their father and mother for five months, and they are clothed by their parents. The individual property they own consists mostly of trifling jewels usually received as gifts. /257/

593 Rights and duties of parents toward their children. —Paternal authority rests largely with the father of the child, but also partly with the head of the work group, the head of the compound, and the family head. This is understandable, since the child's support is ensured for the greater part of the time, except for clothing, by the work group and since lodging is ensured by the compound.

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443 sages to specific villages, to find the help needed in the event of a
571 fight, and finally to find an escape route by which one can leave in the event of trouble.

443 The vendors in the larger markets of Mossi country include Yoru-
463 ba, Hausa and other ethnic groups, many of whose members were
563 born in Mossi country and have never visited the land of their fathers. The lives of these people are usually centered around the markets; where the markets are held every day, many of the men, women and children of these foreign groups spend almost all of their lives at the
[439] markets. In marked contrast to the Mossi, they usually sell products of foreign provenience, whether African or European, and seldom deal in the local products. These vendors are tolerated by the Mossi and are valued for their commerce, but are always regarded as outsiders. And as outsiders the markets do not belong to them, but only
443 to the Mossi. Even so, the Mossi do not really like the larger markets.
829 True, one can buy all kinds of wonderful goods on the large markets, but to the Mossi, a market is more than a place where one goes to buy and sell, even though everyone who goes there tries to do some of both.

443 There is a marked division of labor among the vendors in a Mossi
462 market—a division which can be seen at its best on the local markets.
438 Here only the women sell cooked food, beer, millet, rice, peanuts,
439 shea-butter, tobacco, and all of the other locally grown vegetables and vegetable products, except cotton which may also be sold by a man. In contrast, women do not sell such local products as cotton cloth, hemp, jewelry, iron implements and leather goods, which are the province of the men. Only men may butcher and sell animals and meat in the market. And they alone control the commerce in foreign food articles such as salt and dried fish. Both men and women sell the valuable imported kola nut, but only men sell goods of European manufacture such as cigarettes, matches, sugar, mirrors and so on.
● [857] Small girls sell calabashes of water to everyone, and small boys wander through the market selling single cigarettes, bundles of a few matches, single lumps of sugar, chickens and guinea fowls, and skewers of roasted meat.

443 There is little competition about someone else having "stolen"
437 a customer. The reason for this is mainly that every person in the market is a potential customer of everyone else. Normally, a buyer
432 simply moves from seller to seller sampling the goods if that is possible (some unscrupulous men can even get drunk in the process of "sampling" beer) and trying to get the best bargain. No seller would think of running after a customer, and customers seldom, if ever, move away from a vendor in the hope that he would be called back to be sold the article at a lower price.

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and districts were present to honor him. This being completed, the *griots* are paid, everyone rises and shouts *Ne Wardo* (the salutation at funerals), and that part of the funeral ceremony during which a man takes leave of the market community is concluded. Now his relatives, descendants and friends all return to the market, whose sights and sounds make it an integral part of the life cycle of the Mossi—the one institution of their society in which almost everyone participates actively.

Preparation for a market day, especially the tri-weekly Friday market or *Raga kasanga*, usually begins on Thursday. This day is characterized by a great deal of activity: preparing the commodities which are to be sold the next day, washing body and clothes, and combing hair. The women who prepare the beer and fried foods work late into the night preparing their wares, and a visit to the homes of the *griots* finds them preparing their drums. The little boys who go to the roadside to chant Moslem prayers to the passers-by, and the little girls who sell water to these strangers redouble their efforts until late on Thursday night to get enough money to buy presents in the market the next day. Finally, when it is quite late and the beer-making fires are out, everyone retires until the morning of the market.

At 7:00 A.M. on Friday the market is deserted except for a leper who sweeps out the stalls of the sellers in return for bits of food or presents of money. Looking at the empty stalls, one has a certain amount of difficulty imagining that this spot will be crowded with human beings five hours hence. But one is also conscious of the fact that even at this early hour scores of persons have already left their homes in distant villages and are on their way to market loaded with produce and with high hopes for the day. About 9:00 A.M. the first women arrive, balancing net-covered bundles on their heads, and take their positions in the various sections of the market with either face or back pointing to the direction from which they came. By 9:30 A.M. the butchers have arrived with their bleating sheep and goats and an aged cow. The first beer sellers have also arrived and are giving "sips" to men before they settle down to sustained drinking.

The pace of the market quickens about 10:30, and in the distance the first tap of the Bindere's drum resounds. All of a sudden, the market seems to have become a giant magnet, drawing long lines of people towards it along every path and from every direction. Women dressed in brightly colored print cloths and dresses, with babies straddling their backs and the inevitable bundles on their head, saunter into their places. Young children run ahead of their mothers or stumble behind them. Those vendors of European products who customarily transport their goods in boxes on bicycles arrive in the